

Darul Sunnah - Exposing the Salafi Scholars

By Ali Asghar

Throughout history, the Muslims have had thousands of scholars and they all had one thing in common – all were either muqallids or mujtahids. Those who were mujtahids still aimed to follow the imams within the principles (usool) of their selected madhab. And due to the fact that they had reached that level of Ijtihad, they were able to base their own opinions and apply legal analogy within the subsidiary (furoo) matters. We have also clarified as to why it is necessary to follow a madhab as well as do taqlid. This is necessary for every muslim so that they may understand the Quran and Sunnah and derive rulings from them. This is why Sufyan At-Thawri said:

“In conceding to the Fuqaha is our security in Deen.” (Atharul Hadith, pg.117)

As we have stated previously, Salafism emerged to cause a disruption within this system. Salafis have themselves accepted the fact their aqeedah is based upon the opinions of three individuals: Nasir ud-Deen Albani, Muhammad Salih Al-Uthaymeen, Abdul Aziz bin Baz.

Despite the fact that the whole salafi agenda is against the concept of a Madhab, it seems as if they have created the 5th madhab based upon the sole opinion of three people. The madhabs of Imam Abu Hanifa, Imam Malik, Imam Shafi, Imam Ahmad Bin Hanbal were all meticulously systemised by a number of great scholars and all four imams had access to the Hadith directly from the Sahaba or the Tabieen.

What makes it seem logical to oppose the view of the consensus of the Ulama and join the perspective of a new group which create fatwas (verdicts) to suit their own schema? It's a preposterous concept.

Moreover, the opinions of their three 'esteemed' scholars differ in hundreds of different maslahs (rulings). They all differ in their

rulings. So when Salafis try and debase the argument of Taqlid by creating confusion within muslims regarding the differences of Imams; they are indeed being hypocritical. Their own scholars have different rulings regarding not one; but hundreds of issues. If the imams are fallible and prone to err, then what chance does a self-taught controversial and opposing individual have? And salafis like to make people think that by doing this, Islam will be more logical.

The opponents of the four Madhabs, also known as Salafis, would have us believe that the differences between the madhabs would not exist had the madhabs all followed the Qur'an and Sunnah. In this is an insinuation that the madhabs do not necessarily follow authentic hadith. This is why when Salafis see a hadith in Bukhari, Muslim, or one of Shaykh Albani's books which contradicts a practice in a madhab, they come to the conclusion that madhabs must be wrong because they left out the saheeh hadith and followed either the opinion (ra'y) of their Imam, legal analogy (qiyaas), or a weak narration. In order to demonstrate that this is nothing more than a fallacy, Dr Sadi Kose presented a translated response to 139 questions which were put to the three most popular Salafi scholars: Al-Shaykh Ibn Baaz, Al-Shaykh Ibn Uthaymeen, and Al-Shaykh Al-Albaani. – This was in his book 'Who is right according to Quran and Sunnah – Albani, Uthaymeen or Ibn Baaz?

I doubt that any Salafi would surmise that all three are following the Qur'an and Sunnah incorrectly. Nonetheless, they manage to reach contradicting conclusions. Here is an example:

Question 45: Does one raise his index finger during the sitting between two prostrations? Answer: Ibn Baaz: The Sunnah is not to raise the index finger during the sitting between the two prostrations. Ibn Uthaymeen: Raising the index finger is Sunnah during the sitting between the two prostration just like in tashahhud. Albani: Raising the index finger in any sitting other than the tashahhud is innovation (bid'ah). We have three different answers for one question. Who is right according to the Qur'an and Sunnah? A Saudi scholar has compiled 2

volumes on only some of the rulings in which Albani, Uthaymeen and Bin Baaz differ – even in Aqeedah!

That is only one example out of hundreds. If you want to know more regarding the differences of the salafi scholars please buy the book.

Albani is famous for contradicting everyone. Even himself. It is known among those who read Shaykh Albani's books in Arabic that he contradicts himself when grading hadith. He may grade a hadith weak in one of his books but then we will find the exact same hadith declared authentic in yet another one. Here is an example: 'Uthman (ra) reported: I heard the Messenger of Allah (pbuh) saying: "Spending a day on the frontier in Allah's way is better than one thousand days in any other place." -In his editing of Al-Mishkah, Shaykh Albani said, "It is narrated with a chain containing an unknown (majhool) narrator (i.e., it is weak)." -In his Saheeh Sunan al-Nasaai, he declared it authentic (saheeh). -In his Daeef al-Jaami' he graded it weak (daeef).

Some of the learned followers of the Shaykh already know this. Once, one of them was reminded that he claimed Shaykh Albani declared a particular hadith authentic. He was then asked if he was sure if indeed that was the case; here's what he said: "Well, I have looked it up in Saheeh al-Jaami' and Shaykh Albani (may Allah have mercy on his soul) graded it as hasan (fair). I don't know if he graded it as weak elsewhere." If this is the behaviour of some of his learned followers, what are the ordinary people to do when Shaykh Alabni disagrees with himself? In the book 'when albani disagrees with himself' by Dr Sadi Kose; there are over 200 examples given which illustrate how the Shaykh contradicted himself. Who would we rather trust; a self-taught watchmaker who translates and deciphers Quran and Hadith and even confuses himself or the methodology of a Madhab?

It is hysterical to think we can trust people like these over the great Ulama of the salaf. It is also ironic that they refer to them as salafis but disregard the salaf.

If you look at their rulings within their fatwa books, it seems as if Ibn Baaz wants to make everything haram. Uthaymeen classifies almost everything as an innovation – he probably doesn't understand the actual meaning of a bidah (innovation). As there are many types of innovation – good innovation and bad innovation. Yet, they make the word 'bidah' seem to be a negative word. Despite the fact it is used predominantly to refer to a bad innovation, nevertheless it can have a positive meaning – for example: the second adhaan within jumuah prayer was an innovation (good) of Hadhrat Uthman. It seems as if Salafis don't truly understand the meaning of this term. And finally Albani, who confuses himself.

There is a compilation (called *al-Ijaz fi ba'dh ma Ikhtalafa fihi al-Albani wa ibn 'Uthaymin wa ibn Baaz*) of over 800 pages highlighting both the minor and major differences of opinion that came about from the neo-ijtihadic positions of the three most well known proponents of the modern day "Salafi" sect – namely, the three recent father figures of the movement: Nasir al-Albani (d.1999), Muhammad ibn Salih al-'Uthaymin (d.2001) and 'Abd al-'Aziz ibn Baz (d.1999). All three were (and still are) held in high regard by most forms of contemporary "Salafism", which itself is a movement that has copious subdivisions and rival factions – with conflict ridden disunity ubiquitously present amongst themselves. They started out (and factions among them still continue) calling for the abandonment of the Four Sunni Schools of Islamic Law, namely, the Hanafi, Maliki, Shafi'i and Hanbali Madhhabs; all of which emanated from the tangible time of the pious predecessors (al-Salaf al-Salihin), and continue to flourish vibrantly right up till this very day, all over the Muslim world, by the decree of Allah ta'ala. Indeed, most Sunni scholars and lay people are still attached to these acknowledged Madhhabs that have stood via the test of time. Most scholars, especially, since the post-Salaf period have also

been linked to the adherence of these recognised Sunni Madhhabs.

Their call to abandon taqlid, which is in reality the following of, and placing trust in the qualified scholarship of the leading and recognised Madhhabs (and not simply “blind following” of random or incompetent individuals), has lead them to use the slogan: “A return to the Qur’an and the ‘authentic’ Sunna”. This catchphrase may sound alluring to the laity who have not generally had the intense training to comprehend how major scholars of the past and present came to derive rulings (ijtihad) from the Sources of the Shari’a (Qur’an, Sunna, Ijma’ and Qiyas), or the precise and nuanced methodology (Usul) utilised by the most elite of scholars (Mujtahid Imams). Indeed, a little thought would have lead the sound mind to conclude that all the Mujtahid Imams, and their leading followers, not only had full access to the Qur’an and Sunna over time, but also had the acknowledged, qualified scholarship, academic rigour, and piety to extract rulings from the named Sources of Shari’a.

The question is – ‘Was there ever a need to make an endeavour to try and reinvent the wheel, when more than 1200 years have passed since the inception of the leading Sunni Madhhabs with their affiliated scholarship, century after century?’ The opponents of the Sunni Madhhabs imprudently contend that this is not only a “good idea”, but something which is a must and an absolute necessity. Such a mentality thus leads to the blustering call to abandon taqlid of all the recognised Madhhabs. The natural and thought provoking question that arises for the advocates of this incongruous call is – ‘Why do the very authorities you look up to so much – without much analytical verification (tahqiq) on an individual basis – have such a colossal amount of divergence of opinion (ikhtilaf) between themselves, if they are the major references and authorities who promoted this very call of adhering to the “Qur’an and Sunna” in their time?!’

The work below is by proponents linked to Salafism and so it is to be regarded as being an accurate representation of where

and why these three named authorities of theirs differed on many legal questions (masa'il) as well as some matters linked to Islamic beliefs ('aqa'id). The very fact that these individuals had such a great number of differences in extracting rulings from the Sources of the Shari'a should lead to alarm bells ringing in the inquisitive readers' minds, for the simple reason that, it has never been possible to unite all Muslim scholars on just one specific, unified opinion, on every single legal question that has ever arisen in the past, or will be in need of answering in the future. This call to reject the Sunni Madhhabs and attempt to reformulate all opinions on the mantra of following the "strongest opinion" as propounded by contemporaries attached to "Salafism" is thus not only a fallacy but an abysmal failure on their part, and it is in effect a call that was non-existent, even in the time of the pious Imams from the generation of the Salaf as-Salihin.

Oftentimes we, the madhab followers, are confronted by those who describe themselves as Salafis, for not following daleel (evidence) but instead following a madhab. I have come across some who cannot even read a verse of the Qur'an without making serious mistakes, yet they claim to be able to interpret and follow the daleel.

One wonders how can someone in such a state follow and interpret daleel? Through a series of exchanges and observations, I found them to be nothing more than blind imitators of the contemporary Salafi teachers. These very teachers claim to understand, interpret, and follow the daleel all while promoting anti-madhabism. At length, I came to realize that when a young man of utmost ignorance claims to follow the daleel instead of imitating an Imam of a madhab, he is in fact insinuating that his Salafi teacher follows the daleel but the Imam's of the four madhabs don't. Thus, I wanted to find out to what extent the learned Salafis or the Salafi teachers themselves follow the daleel (evidence). What is meant by "following the daleel" is that a qualified scholar gathers, on a given subject, all the proofs and then derives a ruling following

the thorough analysis of the complete body of evidence (daleel). This involves sifting through a quarter of a million hadith spread across more than three hundred hadith books as well as hundreds of volumes of books of each madhab.

One of the prominent Salafi teachers by the name of Shaykh Albani put it as follows:

“I examine the positions of the Imams (1) and their evidences for them, and then take the closest of them to the evidence of the Qur’an and Sunna”

Thus, if we find a learned Salafi giving fatwas without knowing the positions or the evidences of the Imams, he is betraying this principle.

I selected three examples from learned Salafis, including the owner of the above quotation, to demonstrate to the reader that in fact Salafi teachers do not adhere to their own principle. If they stopped at that, we would have said that is their choice. But they go on declaring some of the practices of the madhabs as INVALID or CONTRARY to the Sunna without having looked at the evidences used by the madhabs.

So, if the Salafis themselves do not strictly follow the daleel, then why do they call the madhab followers to their way under the slogan of “Follow the Daleel from Qur’an and Sunna!”? Below is a Dialog between Shaykh Albani (who is arguably the most famous Salafi scholar) and Shaykh Bouti regarding the method Salafis use in deciphering rules and laws from the Quraan.

The Dialogue

Bouti : “What is your method for understanding the rulings of Allah? Do you take them from the Qur’an and Sunna, or from the Imams of independent ijtiḥad?”

Albani: "I examine the positions of the Imams and their evidences for them, and then take the closest of them to the evidence of the Qur'an and Sunna."

Bouti: "You have five thousand Syrian pounds that you have saved for six months. You then buy merchandise and begin trading with it. When do you pay zakat on the merchandise, after six months, or after one year?"

Albani: [He thought, and said,] "Your question implies you believe zakat should be paid on business capital."

Bouti: "I am just asking. You should answer in your own way. Here in front of you is a library containing books of Qur'anic exegesis, hadith, and the works of the mujtahid Imams."

Albani: [He reflected for a moment, then said,] "Brother, this is deen, and not simple matter. One could answer from the top of one's head, but it would require thought, research, and study; all of which take time. And we have come to discuss something else."

Bouti: I dropped the question and said, "All right. Is it obligatory for every Muslim to examine the evidences for the positions of the Imams, and adopt the closest of them to the Qur'an and Sunna?"

Albani: "Yes."

Bouti: "This means that all people possess the same capacity for ijtihad that the Imams of the madhhabs have; or even greater, since without a doubt, anyone who can judge the positions of the Imams and evaluate them according to the measure of the Qur'an and sunna must know more than all of them."

Albani: [He said,] “In reality, people are of three categories: the muqallid or ‘follower of qualified scholarship without knowing the primary textual evidence (of Qur'an and hadith)’; the muttabi' r or ‘follower of primary textual evidence'; and the mujtahid, or scholar who can deduce rulings directly from the primary textual evidence (ijtihad). He who compares between madhhabs and chooses the closest of them to the Qur'an is a muttabi', a follower of primary textual evidence, which is an intermediate degree between following scholarship (taqlid) and deducing rulings from primary texts (ijtihad).”

Bouti: “Then what is the follower of scholarship (muqallid) obliged to do?”

Albani: “To follow the mujtahid he agrees with.”

Bouti: “Is there any difficulty in his following one of them, adhering to him, and not changing?”

Albani: “Yes there is. It is unlawful (haram).”

Bouti: “What is the proof that it is unlawful?”

Albani: “The proof is that he is obliging himself to do something Allah Mighty and Majestic has not obligated him to.”

Bouti: I said, “Which of the seven canonical readings (qira'at) do you recite the Qur'an in?”

Albani: “That of Hafs.”

Bouti: “Do you recite only in it, or in a different canonical reading each day.”

Bouti: “Why do you read only it when Allah Mighty and Majestic has not obliged you to do anything except to recite the Qur'an as it has been conveyed—with the total certainty of tawatur

(being conveyed by witnesses so numerous at every stage of transmission that their sheer numbers obviate the possibility of forgery or alteration), from the Prophet (Allah bless him and give him peace)?”

Albani: “Because I have not had a opportunity to study other canonical readings, or recite the Qur’an except in this way.”

Bouti: “But the individual who learns the fiqh of the Shafi’i school—he too has not been able to study other madhhab or had the opportunity to understand the rules of his religion except from this Imam. So if you say that he must know all the ijtihaads of the Imams so as to go by all of them, it follows that you too must learn all the canonical readings so as to recite in all of them. And if you excuse yourself because you cannot, you should excuse him also. In any case, what I say is: where did you get that it is obligatory for a follower of scholarship (muqallid) to keep changing from one madhhab to another, when Allah has not obliged him to? That is, just as he is not obliged to adhere to a particular madhhab, neither is he obliged to keep changing.”

Albani: “What is unlawful for him is adhering to one while believing that Allah has commanded him to do so.”

Bouti: “That is something else, and is true without a doubt and without any disagreement among scholars. But is there any problem with his following a particular mujtahid, knowing that Allah has not obliged him to do that?”

Albani: “There is no problem.”

Bouti: [Al-Khajjadi’s] book, which you teach from, contradicts you. It says this is unlawful, in some places actually asserting that someone who adheres to a particular Imam and no other is an unbeliever (kafir).”

Albani: [He said,] “Where?” [and then began looking at the book, considering its texts and expressions, reflecting on the words of the author] “Whoever follows one of them in particular in all questions is a blind, imitating, mistaken bigot, and is “among those who have divided their religion and are parties” [Qur’an 30:32]. [He said,] “By follows, he means someone who believes it legally obligatory for him to do so. The wording is a little incomplete.”

Bouti: [I said,] “What evidence is there that that’s what he meant? Why don’t you just say the author was mistaken?”

Albani: He insisted that the expression was correct, that it should be understood as containing an unexpressed condition [i.e. “provided one believes it is legally obligatory”], and he exonerated the writer from any mistake in it.

Bouti: [I said,] “But interpreted in this fashion, the expression does not address any opponent or have any significance. Not a single Muslim is unaware that following such and such a particular Imam is not legally obligatory. No Muslim does so except from his own free will and choice.”

Albani: “How should this be, when I hear from many common people and some scholars that it is legally obligatory to follow one particular school, and that a person may not change to another?”

Bouti: “Name one person from the ordinary people or scholars who said that to you.” He said nothing, and seemed surprised that what I said could be true, and kept repeating that he had thought that many people considered it unlawful to change from one madhhab to another. I said, “You won’t find anyone today who believes this misconception, though it is related from the

latter times of the Ottoman period that they considered a Hanafi changing from his own school to another to be an enormity. And without a doubt, if true, this was something that was complete nonsense from them; a blind, hateful bigotry.” I then said, “Where did you get this distinction between the muqallid “follower of scholarship” and the muttabi’ “follower of evidence”: Is there a original, lexical distinction [in the Arabic language], or is it merely terminological?”

Albani: “There is a lexical difference.”

Bouti: I brought him lexicons with which to establish the lexical difference between the two words, and he could not find anything. I then said: “Abu Bakr (Allah be well pleased with him) said to a desert Arab who had objected to the allotment for him agreed upon by the Muslims, ‘If the Emigrants accept, you are but followers’—using the word “followers” (tab?) to mean ‘without any prerogative to consider, question, or discuss.’” (Similar to this is the word of Allah Most High, “When those who were followed (uttubi’u) disown those those who followed (attaba’u) upon seeing the torment, and their relations are sundered” (Qur’an 2:166), which uses follow (ittiba’) for the most basic blind imitation).

Albani: [He said,] “Then let it be a technical difference: don't I have a right to establish a terminological usage?”

Bouti: “Of course. But this term of yours does not alter the facts. This person you term a muttabi’ (follower of scholarly evidence) will either be an expert in evidences and the means of textual deduction from them, in which case he is a mujtahid. Or, if not an expert or unable to deduce rulings from them, then he is muqallid (follower of scholarly conclusions). And if he is one of these on some questions, and the other on others, then he is a muqallid for some and a

mujtahid for others. In any case, it is an either-or distinction, and the ruling for each is clear and plain.”

Albani: [He said,] “The muttabi is someone able to distinguish between scholarly positions and the evidences for them, and to judge one to be stronger than others. This is a level different to merely accepting scholarly conclusions.

Bouti: “If you mean,” I said, “by distinguishing between positions differentiating them according to the strength or weakness of the evidence, this is the highest level of ijtiḥād. Are you personally able to do this?”

Albani: “I do so as much as I can.”

Bouti: “I am aware,” I said, “that you give as a fatwa that a three fold pronouncement of divorce on a single occasion only counts as one time. Did you check, before this fatwa of yours, the positions of the Imams and their evidences on this, then differentiate between them, so to give the fatwa accordingly?

Now, ‘Uwaymir al-‘Ajlanī pronounced a three fold divorce at one time in the presence of the Prophet (Allah bless him and give him peace) after he had made public imprecation against her for adultery (li‘ān), saying, ‘If I retain her, O Messenger of Allah, I will have lied against her: she is [hereby] thrice divorced.’ What do you know about this ḥadīth and its relation to this question, and its bearing as evidence for the position of the scholarly majority [that a threefold divorce pronounced on a single occasion is legally finalized and binding] as opposed to the position of Ibn Taymiyya [that a threefold divorce on a single occasion only counts as once]?”

Albani: “I did not know this ḥadīth.”

Bouti: “Then how could you give a fatwa on this question that contradicts what the four madhabs unanimously concur upon,

without even knowing their evidence, or how strong or weak it was?

Here you are, discarding the principle you say you have enjoined on yourself and mean to enjoin on us, the principle of “following scholarly evidence (ittiba in the meaning you have terminologically adopted.”

Albani: “At the time I didn’t own enough books to review the positions of the Imams” and their evidence.”

Bouti: “Then what made you rush into giving a fatwa contravening the vast majority of Muslims, when you hadn’t even seen any of their evidences?”

Albani: “What else could I do? I was asked and I only had a limited amount of scholarly resources.”

Bouti: “You could have done what all scholars and Imams have done; namely, say “I didn’t know,” or told the questioner the position of both the four madhhabs and the position of those who contravene them; without giving a fatwa for either side. You could have done this, or rather, this was what was obligatory for you, especially since the problem was not personally yours so as to force you to reach some solution or another. As for your giving a fatwa contradicting the consensus (ijma’) of the four Imams without knowing—by your own admission—their evidences, sufficing yourself with the agreement in your heart for the evidences of the opposition, this is the very utmost of the kind of bigotry you accuse us of.”

Albani: “I read the Imams’ opinions in [Nay/ al-awtar, by] Shawkani, Subul al-salam [by al- Amir al-San’ani], and Fiqh al-sunna by Sayyid Sabiq.”

Bouti: These are the books of the opponents of the four Imams on this question. All of them speak from one side of the question, mentioning the proofs that buttress their side. Would you be willing to judge one litigant on the basis of his words alone, and that of his witnesses and relatives?"

Albani: I see nothing blameworthy in what I have done. I was obliged to give the questioner an answer, and this was as much as I was able to reach with my understanding."

Bouti: "You say you are a "follower of scholarly evidence (muttabi)" and we should all be likewise. You have explained "following evidence" as reviewing the positions of all madhhabs, studying their evidences, and adopting the closest of them to the correct evidence—while in doing what you have done, you have discarded the principle completely. You know that the unanimous consensus of the four madhhabs is that a threefold pronouncement of divorce on one occasion counts as a three fold, finalized divorce, and you know that they have evidences for this that you are unaware of, despitewhich you turn from their consensus to the opinion that your personal preference desires. Were you certain beforehand that the evidence of the four Imams deserved to be rejected?"

Albani: No; but I wasn't aware of them, since I didn't have any reference works on them."

Bouti: "Then why didn't you wait? Why rush into it, when Allah never obligated you to do anything of the sort? Was your not knowing the evidences of the scholarly majority a proof that Ibn Taymiya was right? Is the bigotry you wrongly accuse us of anything besides this?"

Albani: "I read evidences in the books available to me that convinced me. Allah has not enjoined me to do more than that."

Bouti: "If a Muslim sees a proof for something in a the books he reads, is that a sufficient reason to disregard the madhhabs that

contradict his understanding, even if he doesn't know their evidences?"

Albani: "It is sufficient."

Bouti: "A young man, newly religious, without any Islamic education, reads the word of Allah Most High "To Allah belongs the place where the sun rises and where it sets: wherever you turn, there is the countenance of Allah. Verily, Allah is the All-encompassing, the All-knowing (Qur'an 2:115), and gathers from it that a Muslim may face any direction he wishes in his prescribed prayers, as the apparent meaning of the verse implies. But he has heard that the four Imams unanimously concur upon the necessity of his facing towards the Kaaba, and he knows they have evidences for it that he is unaware of. What should he do when he wants to pray? Should he follow his conviction from the evidence available to him, or follow the Imam who unanimously concur on the contrary of what he has understood?"

Albani: "He should follow his conviction."

Bouti: "And pray towards the east for example. And his prayer would be legally valid?"

Albani: "Yes. He is morally responsible for following his personal conviction."

Bouti: "What if his personal conviction leads him to believe there is no harm in making love to his neighbor's wife, or to fill his belly with wine, or wrongfully take others' property: will all this be mitigated in Allah's reckoning by "personal conviction"?

Albani: [He was silent for a moment, then said,] "Anyway, the examples you ask about are all fantasies that do not occur."

Bouti: "They are not fantasies; how often the like of them occurs, or even stranger. A young man without any knowledge of Islam, its Book, its sunna, who happens to hear or read this verse by chance, and understands from it what any Arab would from its outward purport, that there is no harm in someone praying facing any direction he wants—despite seeing people's facing towards the Kaaba

rather than any other direction. This is an ordinary matter, theoretically and practically, as long as there are those among Muslims who don't know a thing about Islam. In any event, you have pronounced

upon this example—imaginary or real—a judgment that is not imaginary, and have judged "personal conviction" to be the decisive criterion in any event. This contradicts your differentiating people into three groups: followers of scholars without knowing their evidence (muqallidin), followers of scholars' evidence (muttabi'in), and mujtahids."

Albani: "Such a person is obliged to investigate. Didn't he read any hadith, or any other Qur'anic verse?"

Bouti: He didn't have any reference works available to him, just as you didn't have any when you gave your fatwa on the question of [threefold] divorce. And he was unable to read anything other than this verse connected with facing the qibla and its obligatory character. Do you still insist that he must follow his personal conviction and disregard the Imams' consensus?"

Albani: "Yes. If he is unable to evaluate and investigate further, he is excused, and it is enough for him to rely on the conclusions his evaluation and investigation lead him to."

Bouti: "I intend to publish these remarks as yours. They are dangerous, and strange."

Albani: "Publish whatever you want. I'm not afraid."

Bouti: "How should you be afraid of me, when you are not afraid of Allah Mighty and Majestic, utterly discarding by these words the word of Allah Mighty and Majestic [in Sura al-Nahl] 'Ask those who recall if you know not' (Qur'an 16:43)."

Albani: "My brother," [he said,] "These Imams are not divinely protected from error (ma'sum). As for the Quranic verse that this person followed [in praying any direction], it is the word of Him Who Is Protected from All Error, may His glory be exalted. How should he leave the divinely protected and attach himself to the tail of the non-divinely-protected?"

Bouti: "Good man, what is divinely protected from error is the true meaning that Allah intended by saying, 'To Allah belongs the place where the sun rises and where it sets'— not the understanding of the young man who is as far as can be from knowing Islam, its rulings, and the nature of its Qur'an. That is to say, the comparison I am asking you to make is between two understandings: the understanding of this ignorant youth, and the understanding of the mujtahid Imams, neither of which is divinely protected from error, but one of which is rooted in ignorance and superficiality, and the other of which is rooted in investigation, knowledge, and accuracy."

Albani: "Allah does not make him responsible for more than his effort can do."

Bouti: "Then answer me this question. A man has a child who suffers from some infections, and is under the care of all the doctors in town, who agree he should have a certain medicine, and warn his father against giving him an injection of penicillin, and that if he does, he will be exposing the child's life to destruction. Now, the father knows from having read a medical publication that penicillin helps in cases of infection. So he relies on his own knowledge about it, disregards the advice of the doctors since he doesn't

know the proof for what they say, and employing instead his own personal conviction, treats the child with a penicillin injection, and thereafter the child dies. Should such a person be tried, and is he guilty of a wrong for what he did, or not?”

Albani: [He thought for a moment and then said,] “This is not the same as that.”

Bouti: “It is exactly the same. The father has heard the unanimous judgment of the doctors, just as the young man has heard the unanimous judgment of the Imams. One has followed a single text he read in a medical publication, the other has followed a single text he has read in the Book of Allah Mighty and Majestic. This one has gone by personal conviction, and so has that.”

Albani: “Brother, the Qur’an is light. Light. In its clarity as evidence, is light like any other words?”

Bouti: “And the light of the Qur’an is reflected by anyone who looks into it or recites it, such that he understands it as light, as Allah meant it? Then what is the difference between those who recall

[Qur’an 16:43] and anyone else, as long as all partake of this light? Rather, the two above examples are comparable, there is no difference between them at all; you must answer me: does the person investigating—in each of the two examples—follow his personal conviction, or does he follow and imitate specialists?”

Albani: “Personal conviction is the basis.”

Bouti: “He used personal conviction, and it resulted in the death of the child. Does this entail any responsibility, moral or legal?”

Albani: “It doesn’t entail any responsibility at all.”

Bouti: I said, "Then let us end the investigation and discussion on this last remark of yours, since it closes the way to any common ground between you and me on which we can base a discussion. It is sufficient that with this bizarre answer of yours, you have departed from the consensus of the entire Islamic religion. By Allah, there is no meaning on the face of the earth for disgusting bigotry if it is not what you people have" (pages 134-148).

Bouti concludes the story by saying: I do not know then, why these people don't just let us be, to use our own "personal conviction" that someone ignorant of the rules of religion and the proofs for them must adhere to one of the mujtahid Imams, imitating him because of the latter's being more aware than himself of the Book of Allah and sunna of His messenger. Whatever the mistake in this opinion in their view let it be given the general amnesty of "personal conviction." like the example of him who turns his back to the qibla and his prayer is valid, or him who kills a child and the killing is "ijtihad" and "medical treatment"

Was Shaykh Albani Faithful to his Declared Principle?

During the dialog with Dr. Bouti, Shaykh Al-Albani advertised his methodology as such:

"I examine the positions of the Imams and their evidences for them, and then take the closest of them to the evidence of the Qur'an and Sunna."

Yet, several minutes into the dialog, we saw that even though Shaykh Al-Albani had issued a fatwa regarding divorce, he admitted that he wasn't familiar with the hadith used by the four madhabs. In this case, it was the same hadith that all four madhabs relied upon. This means had Shaykh Al-Albani checked out the books of any of the four schools, he would have known about this hadith. We find that those who follow in the footsteps of Shaykh Al-Albani betray this very principle again

and again. These people have forgotten the roots of Islam and are now starting to belittle great Ulama like Imam Abu Hanifa. This is truly absurd.

Some of the controversial claims by Salafi scholars

1) Abdur Rahman Ibn Al-Khaliq

Al-Albani's student and deputy in Kuwait has called tasawuff (purification) a disgrace despite it even being practised by Ibn Taymiyyah. In his book he considers people who practise tasawuff to be free-thinking heretics and lawless esotericists astray in misguidance. Dr Said Al Bouti called it 'an exercise in calumny'. Sayyid Yusuf al-Rifai wrote his book in refutation of his claims. In a televised debate with the latter, Abd Al Khaliq went as far as to accuse Sayyid Ahmad Al-Badawi the Qutb Of Egypt who died over centuries ago, of never having prayed two rakahs in his life. He was praised and encouraged by scholars like Shaykh Abdul Aziz ibn Baz upon the publication of his doctrine. He was attacked by other salafi scholars as being an innovater ie. (Shaykh rabi ibn Hadi Al-Madkhali) Ibn Baaz called his work 'a clarification of the salafi aqeedah'.

2) Muhammad Ahmad Abd Al-Salam

He wrote a book attacking those people who prayer Salat al-Duha and Salat al-Awabin which "Salafis" and 'Wahabis' reject as spurious despite solid proofs not only among the texts but also in the general agreement of the elite of this Umma. His book was refuted by the Syrian Shaykh Abdul Qadir Isha Diab in his book.

3) Bakr Ibn Abd Allah Abu Zayd

One of the Saudi protégés of Hamid Al-Ansari, Bakr Abu Zayd makes the following claims.

- He claims that the early historians and chroniclers of battles and Seera do not use the term Madina Al Munawwara yet Imam Ahmad narrates that our liege lord ANas said that when the prophet first entered the city it became illuminated. The term itself is used by Ibn Taymiyya, Ibn al Qayyim and Ibn kathir.
- He claims that wiping the face after the supplication is illicit in Law yet it is authentically related from Hadhrat Umar and his son Abdullah Ibn Al Zubayr as well as Hasan al Basri (d.110), the Tabiee Ubayd in Umayr ibn Qatada, Abu Kaab Al-Basri, Maamar ibn Rashid al-Azdi (d.153) Abdul Razzaq (d.211) Ishaq ibn Rahuyah (d.238) Ahmad ibn Hanbal (d.241) as well as Abu Muhammad al Juwayni, Ibn Abd Al-Hadi and Imam al-Nawawi. Ibn Hajar in the chapter of Bulugh Al-Maram (wiping the face) said that the narrations related to the prophet to its illicitness, even if individually weak, collectively attain the rank of 'fair' – that is, authentic Shaykh Abu Ghudda said; "This is frank evidence to the effect that wiping the face with the two hands after raising them in supplication was practised in the first two generations." The massive majority of the Umma and their scholars agree on the licitness of wiping the face after dua. All this makes it a sunnah while this man makes it a bidah.
- He claims that carrying or using dhikr-beads/tasbeeh is an innovation and goes to inordinate lengths to misrepresent as inauthentic the numerous authentic Prophetic, Companion, and Succesor reports, establishing that it is a sunna. He acknowledges that Imam Ibn Hajar Al-Asqalani was never seen without his dhikr beads in his hand, then exclaims that this proves nothing!
- He attempts to prove that the narrations cursing the women who visit graves to set up places of worship and candles in fact means that all women who visit graves are cursed, and he does his best to weaken the narrations showing that Aisha and Fatima did visit graves, all to stop

women from visiting al-Baqi and the Holy Prophet in Madina Munawara.

4) Nasir Ibn Nuh Al-Albani

Albani is the arch-innovator of the Wahabis and Salafis in our time. A watch repairman by trade, al-Albani is a self taught claimant to hadith scholarship who has no known teacher in any one of the Islamic sciences and has admitted not to have memorised the book of Allah nor any book of hadith, fiqh, aqida, usool, or grammar. He has no sanad (chain) allowing him to teach any hadith books. He achieved fame by attacking the great scholars of Islam and reviling the science of Fiqh with especial malice towards the school of his father Shaykh Nuh, a Hanafi jurist of the generation. His father was expelled from Syria then Saudi Arabia and lived in Amaan, Jordan under house arrest until his death in 1999.

Albani does not consider Muhammad ibn Abdul Wahhab to be 'salafi enough'. In his book he states:

"Shaykh Muhammad ibn Abdul Wahhab was like a common man when it came to Hadith and had no knowledge of sound or weak Hadith. Among the proofs of this is that he authored a letter which is in print and in use amongst his Najdi followers of this day, he began with the hadith.... "The messenger of Allah whenever he came out of his house to the mosque, would say: 'O Allah, I am asking You by the right those who ask You have over You and by the right of this walking of mine'." To the end of the Hadith, without indicating that it is weak.

This was the reason Albani give to disassociate himself with Wahabism and allow himself to be the spotlight of Salafism by claiming that a hadith was 'weak'. However, this Hadith is actually a 'hasan' hadith according to Shaykh Mahmud Mamduh – who has scrutinised the chain meticulously. Unlike Albani who sometimes classifies a

hadith as weak and other times as authentic whenever he feels like doing so.

Over 35 Scholars (including Salafis) have written books on his mistakes. They have compiled volumes and volumes in refutation of his claims. Is this the man you would follow instead of the four Imaams? (see Albani and his friends by Shaykh Gibril Fouad Hadad)

Among Albani's Innovations in Religion:

- In his book Adab-al-Zafaf he prohibits women from wearing gold jewelry – bracelets, rings and chains – despite the consensus of the Ulama permitting it.
- In his book Tamam al-Minna (p. 363-368) he claims that 2.5% zakah is not due on money obtained from commerce, i.e. The main activity whereby money circulates amongst Muslims. The Wahhabi Abdullah ibn Jibrin said: "I know of no-one who broke the consensus on this issue before al-Albani."
- In many tapes of his he absolutely prohibits fasting on Saturdays although the prophet recommended not to fast on Fridays except if one fasts the next day or day before. Albani's own followers confess no one ever said such a thing before him.
- He prohibits and declares itikaaf in any but the Three mosques Invalid in his book Qiyaam Ramadhan whereas it is an emphasised collective sunnah for the Muslims in every locality of the world in the last ten days of Ramadhan.
- In Tashbih Hadith Iftar al Saim (1960) he claims that it is lawful to eat in Ramadhan before Maghrib as defined by the Law, and similarly after the true dawn as long as one intends travel.
- He compares Hanafi fiqh to the Gospel in his commentary on al-Mundhiri.

- He calls people to imitate him rather than the Imams of the Salaf such as the founders of the Four Schools and his followers invalidate the hadiths that contradict his views.
- He calls people to imitate him rather than the Imams of the Salaf such as the founders of the Four Schools and his followers invalidate the hadiths that contradict his views
- In al-Hawi li-Fatawa al-Albani, he prohibits the make up performance of prayers missed intentionally (QADHA) whereas the prophet said the repayment of the debt owed to Allah comes first.
- He claims in Tamam al-Minna (p.107) that it is permissible for menstruating women and those in a state of major defilement (junub) to recite, touch and carry the Quraan.
- He claims over and over that among the innovations in religion existent in Madinah is the persistence of the Prophet's grave in the mosque, for example in his Manasik al-Hajj Page 61
- He claims in his same book that whosoever travels intending to visit the prophet or to ask him for his intercession is a misguided innovator.
- He claims in his Silsila Daifa that whoever carries tasbeeh/dhikr beads in his hand to remember Allah is misguided and innovating.
- created a location for Allah above the throne which he calls the 'non-existent place'. (introduction to Imam Dhahabi's al-Uluw)
- He claims in Tamam al Minna that masturbation leading to ejaculation does not annul one's fast. He repeats this claim in al-hawi min fatwa al-albani.

- He published his own editions of Sahih Muslim and Sahih Bukhari and claimed that he “corrected” them.
- He claims that you do not have to be pure to touch the Mushaf. (Tamam al-Minna page 107)
- He suggests that Imam Bukhari is a Kaafir for interpreting the Tafsir of an ayah different from his own opinion of the meaning.
- In his notes on the Tahawiyyah, he denies the name of the angel of death to be Azrail even though his best friend Ibn Baaz names Azrail in his fatwa.
- He does takfeer on 90% of the Ummah for not having the same anthropomorphist views as him.
- In at least five of his books he calls for the demolition of the Green Dome of the prophet’s mosque in al-Madina al-Munawarra and for asks to take the prophets grave outside the mosque.
- He refutes the fact that the prophet is alive in his grave. Even though this confirmed through so many Ahadith and from the statements of the Salaf.
- He considers it an innovation to visit relatives, neighbours and friends on the day of Eid and he prohibits it.
- He weakens the hadith of Sahih Muslim many times.
- Scholars have produced books with over 3000 of his mistakes.
- In the Jordanian newspaper Al-Liwa on July 7 1993 (page 16) he gave the fatwa that Muslims should hand over Palestine to the Jews as it is part of the Abode of war. Dr Salah al-Khalidi called him a semite, Habib Ahmad Mashur al Haddad called him a Jew, and the Jordanian deputy Dr Ali al Faqir called

him a Shaytan. Dr Muhammad Said al Bouti wrote a whole article refuting him.

- In his 1965 Book Salat-at-Tarawih he prohibits praying more than 11 Rakaahs in Taraweeh prayers on the grounds that he believed the prophet never prayed more. However, this claim was refuted such as Shaykh Muhammad Salih Al-Khatib and Shaykh Ismail Al-Ansari.
- He declares that adding more to the 11 nafil prayers of Tahajjud is an innovation rather than an act of reward.
- He considers it an innovation to pray four rakaahs between the two adhans of Jumuaah and before Salah although it is authentically narrated that the prophet prayed four rakaahs before Jumuaah and four rakaahs after it. The Ulama of Damascus and Aleppo republished a fatwa against his claim.
- He declares it Haram to lengthen the beard over a fistful's length although there is no proof for such a claim in the whole law and none of the Ulama have ever said this before him. Even Ibn Baaz considers it permissible as well as Uthaymeen.
- He is well known for his heinous words which he uses against the scholars of the muslim community. Hasan Ali al Saqaat has even compiled a dictionary of the words he uses.
- He expresses hatred to those who read Imam Al-Busiri's masterpiece Qasidah Burdah. i.e. millions of muslims past and present including the likes of Imams Ibn Hajar, al Sakhawi and al-Suyuti all included it as a required reading in the Islamic curriculum.

- He gave the fatwa (as did Salih al Fawzan) that whoever invokes prayer on the prophet out loud when the Khatib recites {Lo! Allah and his angels send salutations on the prophet, O you who believe! Make salutations upon him and salute him with worthy salutations} (33:56), commits innovation and his Jumuah Salah is invalidated. Rather in such a case the ruling is that you are allowed as long as you are quiet according to Imam Awzai, Imam Abu Yusuf, Imam Tahawi, Ibn Hazm (an inspiration for salafis also), the Shafiis and Ibn Taymiyyah.
- He declared Hadiths within Sahih Muslim to be weak and was refuted. (Silsila Daifa)
- In al-Hawi min Fatwa Al-Albani he calls the act of qunut in the fajr prayer an innovation although it is established that the prophet did it.
- Albani in his fatwa (pg 318) declares it impermissible to say in the Talbiya other than what the Prophet said, namely, "Labbayka Allahuma Labbayk, Labbayka la Sharika laka Labbaykh Innal Hamda walniamata laka wal mulk, la sharika la." And he rejects it as impermissible to say what Hadharat Umar added: "Labbayka Allahuma Labbayk, Labbayka wasa'dayk, wal khayru fi yadayk, labbayka wal raghbau ilayka wal-amal." Although none of the Ulama prohibited the latter formula before him since it is among the excellent innovations in Islam and the prophet himself commanded us to follow the Sunnah of the Rightly-Guided Caliphs."

Al Qurtubi said: "One of the knowers of Allah said: A certain group that has not yet come up in our time but shall show up at the end of time, will curse the scholars and insult the jurists." Imam Ahmad Mashur al-Haddad said about Al-albani: "He shall die following the Jewish religion." Years before Albani gave his notorious fatwa for Muslims to exit Palestine.

After all this, Al-Albani is regarded as “the leading authority in the science of Hadith” by Shaykh Abdul Aziz Ibn Baz.

5) Hammad Al Nasiri

According to Shaykh Yusuf ar-Rifai he is “the defunct Shaykh of the antropomorphists in Medina and a venal mercenary from Mali.” He added Wahabi connotations to the pure Hanbali Fiqh. He has also surprisingly declared that “It is impossible to understand the Quran and Sunnah without the Madhahib.” At his hands, other extreme individuals such as Abdullah ibn Jibrin, Bakr Abu Zayd and Rabi ibn Hadi Al-Madhkali, Ali al Fuqayhi and Salih al Suhaymi. He is also famous for promoting the destruction of the green dome in Medina. He also claimed that Salat al Tasbeeh is false as well as weakening a hadith which was transmitted from over 30 companions – “May Allah brighten the face of him who hears my hadith and conveys it as he heard it.”

6) Abdur Rahman Saeed Dimashqiyya

A Riyadh funded Lebanese author of poor scholarship who published a few books. In one of his books he apologised for the behaviour of Ibn Taymiyyah. Despite apologising for him providing a direction for Allah – he himself showed anthropomorphist views.

7) Muhammad Khalil Harras

Characterised by one of his Azhari colleagues (our teacher Dr Nur al Din) as “a second rate student disesteemed by his teachers and peers”; Muhammad Khalil Harras has been classed as ignorant by fellow salafis and even his admirer Albani has said that he lacked sufficient skill. He also showed anthropomorphic views.

8) Abd Al Aziz Ibn Abdullah Ibn Baz

The late (1999) nascent mufti of the Kingdom of Saudi Arabia, government scholar par excellence and major

innovator whose influence on spreading deviant beliefs is incalculable. The present crippling of Islam and Muslims took place under his leadership and as a direct result of his policies as listed by Sayyid Yusuf Ar-Rifaa'i in *Nasiha li-Ikhawanina Ulama-e-Najd*:

- Calling the Muslims 'pagans'.
- Calling the Muslims 'apostates'
- Calling the Muslims 'deviants'.
- Calling the Muslims 'innovators'.
- Shutting the Mosque in Madinah at Night
- Imposing the style of Najd in Azaan
- Monopolizing teaching in Madina and Makkah
- Obstructing and Scolding Women in Medina
- Posting Hoodlums at the Noble Grave
- Blocking Women from visiting Baqi
- Police Interrogation Centers.
- Razing of the mosque of Abu Bakr.
- Destruction of our historical vestiges
- Falsifying our scholarly heritage.
- Libelling Ulema who disagree with Wahhabi doctrine
- Replacing Khadijah's House with Latrines
- Outlawing Naseehah to Rulers

As former overall president of the directorships of scholarly research, ifta, dawah and irshaad, Ibn Baaz is on record for issuing a fatwa declaring as unislamic the Palestinian people's uprising against the Jewish state of Israel, whereas he never

condemned the practises, in his own country, of gambling, horse-racing, and usury.

In the late sixties he declared any and all forms of cooperation with the kuffar prohibited and cast a judgement of apostasy on Abd al Nasir for employing a civilian force of a few hundred Russian engineers to build the Aswan Dam. In the early nineties he switched and made it halal for kufr forces to come, under their flag and sovereignty, in hundreds and thousands, to occupy Muslim lands and destroy Iraq because of the so called 'necessity'. There was no problem for them to stay once the 'necessity' was over. Isn't that just hypocritical? As we talked about before, people (when not following a madhab) will twist the rules in order to issue a verdict in their favour. Imagine the state of the world if everyone did this.

When the Americans landed a man on the moon he issued a fatwa (Sahaaban 1389/1969) which he then expanded later. He asserted within this fatwa that whoever says the earth moves on its axis has committed disbelief, gone astray and must be summoned to repent or else be killed as an apostate disbeliever and his property be seized as spoils for the Muslim treasury." This caused a problem for the Muslim community. Ibn Baaz used his own personal beliefs to get in the way of everyone's Aqeedah. He manipulated his position and he showed such an extreme stance. Salafis who say ISIS is not their fault just have to look at their authorities to see how radical the concept of Salafism is.

Ibn Baaz also showed antropomorphist views and claims that allah is literally sat on his throne as well as associating allah with literal body parts. He also explicitly attributes a geographical location for Allah.

He has also made the claim that travelling in order to visit the prophets grave is an innovation. Yet there is an authentic hadith to refute this – this topic of antroporphism, location, corporality, tawasuf, tawasul will all be discussed later.

He declares masah over woollen socks as permissible despite this action being not permissible by the consensus of the ummah and the four madhabs.

Under Ibn Baaz, through the power of flashy publishing, worldwide distribution and unlimited financing, “Salafi” and Wahaabi books previously condemned by the muslim world as anthropomorphist and heretical were recirculated and/or translated. He also helped financially setup a famous company called Darrusalam which distribute tons of salafi publications.

Some of the many absurd claims he made within his kitabs

- Stating that Imam Abu Hanifa could be a kafir due to him ascribing to the Ashari creed
- Stating that Abu Jahl has greater understanding of the kalima than muslim ulema.
- Stating: “The disbelievers who know their disbelief are better-guided than the believers.”
- Stating: “Among the polytheists are those who love Allah with a tremendous love.”
- Accusing a sahabi of shirk – see Hanafi Fiqh Youtube Channel for more information regarding this.
- Giving a Fatwa saying that the earth is flat and whoever opposes his judgement regarding this is an atheist deserving of punishment.
- Stating: “The Muslim was named a worshipper of the dinar and dirham.”
- Showing undisguised loathing of the Awliya, the Ulama and the generality of the Believers: “Conditions decayed to the point that, amongst most, worshipping the monks is the best deed and is called sainthood (wilaya), whilst worshipping the doctors of the law is ‘knowledge’ and ‘jurisprudence’.”

- Stating that “the two opposites {belief and disbelief} can be found in a single heart” in contradiction of the verse [Allah has not assigned onto any man two hearts within his body] (33:4). This and the previous four concepts are fundamental to understand the Salafi propagation of mutual suspicion among Muslims.
- Stating that Allah explicitly said to have two hands: the right holds the heaven and the other holds the earth, and the other is explicitly named the left hand.
- Claiming that “Allah has a body, unlike bodies.”
- He attributes shirk to majority of the ummah – “Presently all kinds of shirk (both the ancient and new ones) are rampant among Muslims. What the prophet prophesied earlier seems to be coming true now. For instance, the Muslims are treating Prophets, saints, Imams and martyrs etc. polytheistically.”

The attribution of shirk to the majority of the Umma is an unmistakable signiture of the heresy of the Khawarij, who did not hesitate to brand as mushrik the rank and life of the Muslims – including the Rightly-guided Caliphs. As for the prophecies related to polytheism at the end of time, they pertain to the very last phase of major sin before rising of the hour. Such does not occur until after the killing of the Dajjal at the hands of Isa (pbuh) followed by his death and the disappearance of all believers from the face of the earth. Until then, the prophet (PBUH) said that his Ummah was protected against error and that his greatest fear for us was not shirk but worldly competition and scholarly impostors. Thus the charge that “Muslims are treating prophets, saints, Imams and martyrs polytheistically is unsupported and is overwhelmingly false. In fact this charge is only a camouflage of the very disrespect of Prophets and Saints for which Wahhabism and its sectarian offshoots stand.

- He goes on to say: “If a person calls upon someone (by invoking his name) other than Allah, while doing his everyday routine chores, so that the one called upon may help him obviate his distress, or attacks an enemy by invoking his name, or keeps pronouncing his name on the beads of a rosary..... All the above things and acts prove the presence of the elements of Shirk... by nursing this kind of faith, a man undoubtedly turns into a Mushrik.”

This claim just goes to show how extreme his views are. He is accusing almost every single person on the face of the earth of committing shirk.

- Ibn Baaz talks with absolutely no respect when talking about the messengers, angels or scholars. For example: “We must understand that anyone – whether one of the most eminent human beings or any of the angels dearest and nearest to Allah – does not carry the status of even a shoe-maker in terms of frivolity and disgrace, while facing the magnificence of the Divinity.”

This kind of coarse disparagement of the prophets and the angels is kufr passible of death according to most of the Salaf – whether uttered ostensibly in the cause of Tawhid or in that of atheism – and further lies in blatant contradiction of countless verses of the glorious Quran extolling the high rank of the prophets and angels in the divine presence.

- The statement in which he says: “In case someone recognises a prophet to have the knowledge of the unknown such a person becomes a mushriks.” This mad fatwa idolaters of the entire Ummah since a Muslim necessarily confesses the prophets knowledge of the unknown, beginning with the companion such as Hassan ibn Thabit who said:

A prophet who sees around him what others do not

And recites the book of Allah in every assembly!

*If he says something of a day which he has not yet seen
What he says is confirmed on the morrow of the next day
And Malik Ibn Awf said:*

*I never saw anyone nor heard anyone in all mankind like
Muhammad. Without stint he gave lavishly to all and when
you wished he told you what happens tomorrow.*

We can come to learn that the Salafis tactics to propagate their agenda

- a) Salafis conceal themselves in anonymity to accuse Muslims.
- b) They misuse Quran against Muslims.
- c) They forge baseless rulings of Kufr
- d) They quote only in part, in order to convey the opposite of what is meant
- e) They change the wording of the Quran to pass anthropomorphism for Islamic belief.
- f) The mujassima (people who do tajseem) accuse the muslims of tajseem (creating a body for Allah).
- g) They deny the impendency of the last day
- h) They deny the equality of all human beings in creation.
- i) They deny the status of prophets as being higher than a normal person.
- j) They deny that intercession may save one from the fire by divine permission.
- k) They believe that no knowledge of Islam is hidden from them.
- l) They quote quran against hadith.

Conclusion: Warn others of the Salafis.

9) Shaykh Muhammad Masoom Al Khajnadee

He compiled a book questioning whether it was necessary to follow a madhab called – “Should a muslim follow a particular madhab.” The book is disgraceful and full of lies. It uses quran ayahs regarding firawn and polytheists in order to debase the argument of taqlid. It is a pathetic attempt to support salafi propaganda and due to the ignorance of many people it is accepted and utilised by many Salafis.

10) Abu Bakr Jabir Al-Jazairi.

The late Algerian who fled the country at time Algeria was in the throes of Jihad against the French occupants and settled in Saudi Arabia – which he described as “Islam’s representative, the state which is the miracle of the 14th century, which only a believer defends and a hypocrite and disbeliever opposes, as long as it stands for Allah’s command.” And where he was promoted to the post of Teacher in the mosque of the prophet in Medinah. There, he sat attacking the prophet, the sufis (those who practise tasawuff {purification}) and the saints, repeating and shouting at the top of his lungs, right next to the prophet (pbuh): “The father and the mother of the prophet are in hellfire!” For this act alone al-Jazari deserves to be severely punished. His books received a lot of fame and were heavily marketed by Wahabi/Salafi sponsors

This is the very same person who claims that his tafseer and stance of salafi belief is gonna be the saviour of deen. He completely disregarded the pious predecessors by claiming that he was the saviour.

11) Muhammad Ibn Abd al Rahman AL Khumaayis

Another self-taught salafi ambassador who tried to refute Imam Abu Hanifa but fell flat on his face after being rebutted by the likes of Imam Kawthari.

12) Al- Madkhali Mahmud Abdul Rauf al-Qasim

Like Dimashqiya, an unknown whose claim to fame is a 1993 book written against the concept of tasawuf. He was later refuted by the late Dr Abdul Qadir Isa in his 700 page book Haqaiq an al-tasawuff.

13) Rabi Ibn Hadi Al-Madkhali

Another graduate of the universities of Medina and Umm al Qura where he studied under Albani and Bin Baz among others and acquired pretensions of hadith scholarship. He spent most of his time advocating the Salafi movement. He is against the idea of Tabligh (dawah) and has shown strong resentment towards it and the people that do it. He targets against the Azhari Shaykh Muhammad al-Ghazali with a passion. In his books, he has regarded and ranked Muhammad ibn Abdul Wahhab, Bin Baz, Albani, Khalil Harras and Muhammad Al-Fiqqi as amongst 'true imams of Islam and Sunnah'. Doesn't Salafism sound like a 5th madhab made out of ignorant and unlearned self-taught scholars? Like most Salafis, he shows hatred towards great scholars such as Imam Kawthari.

14) Muhammad Al-Qahtani

Al-Qahtani is an Umm al-Qura university graduate and an author. He is responsible for the re-edition and re-circulation of a compilation of antropomorphist forgeries attributed to Imam Ahmad bin Hambal.

15) Mashhur Hassan Salman

One of the most industrious and skillfull of this list, Hassan Salman has compiled a book refuting Imam An-Nawawi. This book is three hundred pages in which he casts aspersions on Imam An-Nawawi's explanations of the Hadiths of Sahih Muslim. The reason he is against these explanations is because Masshur Hassan Salman holds anthropomorphist views which Imam An-Nawawi had refuted

16) Muhammaad Al-Shuqayri

He wrote a book titled 'al-Sunna wal-Mubtadaat in which he violated the most elementary rules of the Arabic language and displayed thorough ignorance of the meanings of Sunnah and Bidah. He showed blind fanatic and attacked the scholars of the community as innovators on the misconceived basis of the hadith of the prophet in bidah. He was refuted by Sayyid Abdullah Mahfuz Al-Haddad in his book al Sunna wal-Bidaa in which latter adduces more than three hundred and fifty narrations of the prophet and the companions illustrating the Sunni understanding of Sunnah and Bidaah.

17) Hamd Ibn Abdul Muhsin Al-Tuwayjiri

He is the mufti who demanded that women caught driving in Saudi Arabia be labelled as prostitutes in lawcourts. In his book in support of anthropomorphism he actually quotes the book of Genesis – "We shall create man in our image and likeness."

18) Muhammad Salih Al-Uthaymeen

Ibn Baz's late (d.2001) long-time second fiddle and his heir and successor in strange and unusual rulings. He made the following statements in his fatawa:

- 1) He claims that whoever believes in the concept of tawassul is an apostate.

- 2) He states: “We must not call the messenger habibullah (the beloved of Allah) but only khalilullah (the intimate friend of Allah)” in his fatawa. In other words, al-Shaabi was mistaken to say, whenever narrating from Aisha: “The truthful woman, daughter of the Siddiq and beloved of the beloved of Allah, narrated to me....”
- 3) He says that Allah is literally everywhere as well as literally being on the throne.
- 4) He states: “We should not ask the Prophet (pbuh) to ask forgiveness for us because the deeds of a human being end the moment he dies and he cannot even ask forgiveness for himself.” Shaykh Mamduh called this statement ‘impudent’ and ‘a blunder’ and refuted it in Raf al Minara (p. 81-86)
- 5) Like the rest of the Salafis Uthaymeen adopts anthropomorphism by asserting ‘two-eyes’ for the Most High and Exalted in his commentary of Ibn Taymiyyah’s Sharhul Aqeedatul Wasatiyya
- 6) He uses a simile to describe Allah is like the sun as its rays reaches us despite being in the sky. This unprecedented innovation was examined at length elsewhere.
- 7) Uthaymin claimed that Imam Al-Busiri’s classic Qasidah Al-Burdah contains passages that constitute Shirk. Shaykh Isa al-Himyari refuted him and Imam Kawthari also refuted this claim that was made prior by Muhammad ibn Abdul Wahhab.
- 8) He gives Allah body parts such as feet, eyes and shins in an explicit manner which is almost detrimental to one’s iman to contemplate it.
- 19) Muqbal Ibn Hadi Al-Wadi

An ex-Zaydi who studied in Najd then Makkah where adopted every aspects of Salafism from the US and Europe.

Al Wadi claims that Sahih Hadith other than Al-Bukhari and Muslim can be counted on the fingers of one's hand – a claim that it takes, indeed, only a child to refute. He was banned by his own friends from teaching due to being disrespectful. Wadi settled for Ibn Baz, Albani, Hammad al-Ansari, Yahya ibn Uthman and Muhammad ibn Abdullah as teachers.

Both his admirers and he himself agree his works are filled with mistakes. He considers the place of Najd to be on the same rank as Makkah and Medina. His fawning imitators perfected the fraud by dubbing him 'Imam' and 'the muhaddith of Yemen' just as they had over-extolled their other muqallads al-Albani (the muhadith of Syria) then the muhadith of our time and finally the renewer of the fifteenth century. Bin Baz and Ibn Uthaymeen (The two Imams, the Faqih of our time.”)

He openly asked for the green dome of Medina to be demolished and for the grave of Rasulullah to be brought out of its mosque. He has attacked Abu Hanifa and his followers and referred to them as being wine-bibbers approved by Abu Jahl and Communists. He founded a Jihadi group aimed at targeting the graves of the saint in Yemen. His aim was to blow them up.

Towards the end of his career he took to publicly threatening Bin Baz, Al-Albani, Abdul Rahman Abdul Khaliq and Ibn Uthaymeen with Hellfire:

From an interview with the Yemen Times:

Interviewer: Is your movement a radical movement related to Islamic Jihad movement?

Al Wadii: We are common in our goals with some movements as the ones you mentioned, as we all intend to serve Allah and spread Islam on the globe.

Interviewer: Reports say that you train your followers for military combat and sometimes send them to Chechnya, Afghanistan and Kashmir for Jihad. How true is this?

Al Wadi: I understood they were cleaning or playing with the gun... and a bullet came out of the gun towards his chest leading to his death... Guns, as I said, are prohibited for the use of unqualified students.

Unable to have himself treated in Yemen for a liver disease, al-Wadii was taken to Saudi Arabia for care and, in his Saudi hospital deathbed, recanted the edict of an apostasy he had pronounced against the Saudi government. Among his successors are Muhammad and Ahmad al-Wasabi and the foul mouthed Yahya al-Hajuri

20) Zahir Ihsan Ilahi

He is an arrogant Salafi who was killed in an air-strike. He was refuted by the Ulama from Deoband (Pakistan).

21And 22) Muhammad Jamal Zeeno and Salih Al-Fawdhan

An O level equivalency holder who taught elementary school in Syria and evolved into a collector of tidbits from here and there out of which he devised books he attributed to himself. He is responsible for works published by Darussalam. He has written many literatures which are arrogant and ignorant in trying to persuade someone into accepting his opinion. Zeeno attacked Dr Muhammad Ali Al-Sabuni and his tafsir with a tract replete and with risible mistakes which he co-authored with a government cleric by the name of Shaykh Salih Al—Fawdhan, the proud author of Saudi religious-curriculum books in which he advocates the legalisation of slavery.

They both show signs of anthropomorphism and corporalism as they attack the scholars who firmed a stance against it. They both accuse Imam al-Sawi of shirk for saying in his tafsir that the prophet 'became the wellspring of mercies and the wellspring of bestowals' As Dr al-Sabuni said in his rebuttal, "His claim that this is exaggeration and shirk is a strange, laughable claim! For the matter of shirk is a very grave matter, and to impute it to one of the expert Ulama among the Quranic commentators, such as Imam al-Sawi in his marginalia on the Jalalayn, calls for doubting the orthodoxy of all of the Ulama of Tafsir and Hadith in the Community of the Prophet Muhammad (PBUH) – the inheritors of the Prophets."

They both deny the existence of metaphors within the Quraan on the pretense that "the words of Allah in the Quraan must be understood literally!" This is one of the strangest pre-requisite of tafsir (exegesis) to know the language of the Arabs, in which metaphor holds such a pre-eminent place that it could be said to form most of its beauty. Hence the emphasis of the people of Tafsir on knowledge of rhetoric and style, metaphors and figures of speech which abound in the Quran are an integral part of its stunning inimitability. Everyone including Ibn Taymiyyah and Ibn Qayyim (the only two scholars from the past that Salafis will refer to) don't deny the use of metaphors in the Quran.

Salih Al-Fawzan and Muhammad Jamil Zeeno want us to believe metaphors don't exist in the Quran. So for figurative verses; what meaning will we give them?

For instance: "They are rainment (libasun) for you and you are rainment for them". Quran (2:187)

They want us to believe this verse to mean "women are shirts and trousers for men and men are shirts and trousers for them"!

It is fair to say that the reason for this obscurantism is banal ignorance and unintelligence. As well as this, if we were to talk all verses literally then we would end up attributing to Allah the qualities of mockery (istinzha), deception (khida) and scheming (makr) and others of their outlandish claims that fly in the face of scholarship – la hawla wala quwata ila billah.

In spite of their huge errors, they still object to al-Sabuni's calling the prophet Sayyid al-Kainat (the master of all creatures) as an outlandish exaggeration and they claim that he is only the master of the human beings. However, the prophet (PBUH) himself said, "wa ana akramu al awwalina wal akhirina ala rabbi wala fakhr – (I am the most honourable of the first and the last before my lord, and this is not to boast!" as narrated in al-Tirmidhi and al-Darimi. Furthermore, it is the agreement of the Muslim ummah that the seal of prophets was not sent to humans only - the Quran names him the mercy to the worlds – and whosoever he was sent besides human beings, he is surely superior to them also! This is a typical objection of the Salafis in Islam that no one preceded before them apart from the Muatazila (deviated sect).

Al-Habib Alawi ibn Ahmad ibn al Hasan challenged them in his book Misbah al-Anam to find the following figures of speech in Surah al Adiyat (100). This challenge still stands:

- Legal literalism
- Lexical literalism
- Customary literalism
- Figure of speech and synecdoche
- Hypallage and conceit, or figure of thought
- Literalistic metaphor

- Metaphor showing conformity of tenor and vehicle
- Metaphor showing disparity of tenor and vehicle
- Generalised metaphor
- Particularised metaphor
- Concretive metaphor
- Continuous metaphor
- Absolute metaphor
- Simple metaphor
- Applied metaphor
- The point where the 'simple' and the 'applied' metaphors meet.
- The point where metonymy takes place.
- Allusive metonymy
- Alternate and chiasmic simile
- Single and two tiered simile
- Generalised and detailed similes
- Brachylogy
- Circumlocution and periphrasis
- Equivoque
- Literal predicate
- Figurative predicate/ aphoristic figure of speech
- Syllepsis or zeugmatic construction instead of expressed repetition.
- The point where the personal pronoun of prestige is used.

- The point of sudden transition
- The point of connection and disconnection [between a final consonant and the initial consonant of the following word].
- Completely related subordination and completely unrelated subordination
- Coordination and apposition
- Proportion between sentences and its types
- Aspects of the perfection of beauty and eloquence in that proportion
- Precautionary overstatement and contrastive emphasis.

Let's see if any Salafi on the face of this earth can complete this challenge. Scholars that follow a madhab have completed this task now it's your turn.

Salafis have not only caused a problem within Islam but for Islam as well. Shaykh Fawdhan offered a verdict ruling all liberal muslims as disbelievers. The western media quickly spread this news to promote Islamophobia and create a negative image of Islam.

May Allah save us from this fitna. Ameen